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don, Assurbanipal and their insignificant successors down to the overthrow of the empire, and the contemporary kings of Egypt and Judah. Professor McCurdy gives a vivid picture of the indomitable Babylonian patriot, Merodach-Baladan. He rejects with probability the supposition of a devastation of Judah by Sargon, and thus would not assign Isa. i. to the reign of that monarch. As to the vexed question of the date of Hezekiah's accession he rejects the years 727-6 and 715 and adopts 720-19, changing Hezekiah's age at accession from 25 to 15 years; yet the most trustworthy datum appears to be the statement of 2 K. xviii. 13 that Sennacherib invaded Judah (701) in Hezekiah's fourteenth year, which would make the accession year 715. For the number of Sennacherib's soldiers destroyed by "the angel of the Lord" he suggests 5,180 instead of 185,000 (the Hebrew text is certainly corrupt), brings the story into connection with the field-mice story of Herodotus (II. 141), and puts the scene near the Egyptian border. He emphasizes the importance of the Arabians of this period, and observes that the Gomer of Gen. x. came to the knowledge of the Israelites after the eighth century B. C. In his citation of Ezek. xxxi. 3, p. 413, he has failed to note that the Hebrew text is corrupt and that there is no reference to Assyria. He, with perhaps undue severity, characterizes Sennacherib as savagely cruel, and Assurbanipal as vainglorious, self-indulgent and barbarous.

I have left myself no space for the examination of Professor McCurdy's numerous suggestive citations from the prophetic writings (Isaiah, Micah, Nahum, Zephaniah, Jeremiah). The prophetic policy, which, down to the time of Nebuchadnezzar, advocated political isolation, is clearly brought out, as well as the prophetic strenuous moral-national point of view. Numerous critical questions arise in this exposition, of which the author's solution seems to me generally correct. Isaiah xii. and xxxiii., however, cannot well be ascribed to the prophet Isaiah, or Mic. vi., vii. to the prophet Micah, and Isa. xix. fits more easily into the time of Cambyses and the Greek period than into that of Esarhaddon. Professor McCurdy thinks that in Jer. iv.-vi. the northern people mentioned is not the Scythian.

C. H. TOY.

Buddhism, Its History and Literature. By T. W. RHYS DAVIDS, LL.D., Ph.D., Professor of Pali and Buddhist Literature at University College, London. (New York and London, G. P. Putnam's Sons. 1896. Pp. xiii, 230.)

OF all the factors that make up human history, none is of more vital concernment than religion, the practical outgrowth, in belief and action, of man's conceptions of his relations to the world about him. If we read the signs of the times aright, there are few things less stationary, few things more under the domain of evolution than religion. And although the influences that contribute to this beneficent progress are manifold, there is perhaps none more direct and efficient than that which results from the study of other religions than our own.

Such, doubtless, are in substance the considerations which have led to what is truly a new and vigorous "movement" of investigators upon the field of ethnic religions. The results of their investigations have already been made, in part, accessible to the public through Professor Jastrow's *Handbooks of the History of Religions* and through the *Harvard Oriental Series*. To the leaders of this movement, however, not only the press, but also the rostrum, has seemed an important agency for the prosecution of their work; and accordingly a committee was organized to provide lectures in the principal Atlantic cities, upon the religions of other countries and ages by the most eminent scholars. The first fruits of this undertaking appear in the volume before us.

The author may well be called one of the most eminent authorities in this field, for his knowledge is based upon actual residence and study in Ceylon, and upon the work which he has carried on most diligently and efficiently for the last two decades as the head of the Pali Text Society. His purpose in this little book, however, is not to publish new contributions to the knowledge of the subject, but rather to give an authoritative and trustworthy presentation of what is already known, and thereby to correct the misstatements now current and the misapprehensions now rife. And this is no superfluous task; for, what with rapid transit to Bombay, American tourists in India, Kipling's stories, Stoddard's lectures, Theosophists, Mahatmas, Esoteric Buddhists and their propaganda, the Parliament of Religions, "our Annual Hindu," and our truly Athenian seeking for "some new thing," it is clear that India in general and Buddhism in particular have become a veritable fad of the day; and faddists, as we know, are much too busy to make serious inquiries into any of the multifarious subjects that interest them.

By a division which is the natural one as well as the traditional, treatises of Buddhism are usually disposed under three heads: first, the Buddha, including the legends that have grown up about the nucleus of facts concerning the life and personality of the Founder; second, the Doctrine; and third, the Order, including an account of the monastic life and the vicissitudes of Buddhism as an organization. To this arrangement Professor Davids in the main adheres; but he makes very short work with the third division; and, by way of offset, devotes the first of his six lectures to showing that Buddhism is not—as is often wrongly supposed—an abrupt and sudden break in the history of Indian thought, a kind of protestant reformation of effete Brahmanism, but rather one (perhaps the most interesting) of many phases that succeed one another in logical and traceable sequence and thus form together a chapter in the history of the evolution of religion which for instructiveness and unbroken continuity is hardly to be matched. The relation of Buddhism to the admittedly older doctrines of the Sankhya is discussed by the author; but too inconclusively, we think; and so would refer the reader to Jacobi's paper (*Göttinger Nachrichten*, 1896, p. 16), which makes the Sankhya-Yoga the philosophical basis of Buddhism.

The second lecture gives an account of the principal original sources

from which our knowledge of Buddhism is drawn or is yet to be drawn, namely, the Tripitaka or Pali Sacred Scriptures. The account is supplemented by the titles of the canonical texts and by lists showing what texts have been edited by Occidental scholars and what remain still to be edited. All this is most acceptable. The third lecture discusses what we may take for the main facts in the life of Buddha as distinguished from the highly embellished legends that we know so well from Sir Edwin Arnold's poem. It is noteworthy that in this connection Davids does not even mention—still less combat—the once famous theory that Buddha was a solar myth and no historic personality. The sixth lecture presents, in perhaps too sketchy and discursive a way, some of the later phases in the development of this missionary religion, and describes the great division into Northern and Southern Buddhism.

The fourth and fifth lectures, finally, bear the title, "The Secret of Buddhism." If we say that it will still remain a secret to many after they have read the two chapters, let no one accuse us of cheap jesting. Even Buddha himself admitted that his doctrine was a hard one and his secret not for every man. But for that very reason all the more do we wish that our eminent author had treated this part of his subject with more minute and painstaking elaboration. Yet it is no small service to have shown how wholly different must be the intellectual atmosphere in which the soul-theory of the Christians, with their "ways and means of making that little self of their own happy and comfortable forever," is looked upon as a fundamental illusion and a prime cause of misery. The important "chain of causation" is made the subject of serious treatment, in connection with which the reader should consult the still more recent paper of Senart of the French Institute in the *Mélanges Charles de Harlez*.

What we most miss is a satisfactory elucidation of the relations of Buddhism as a philosophy to Buddhism as a system of practical ethics. Perhaps even yet the time is not ripe for it. The rostrum has its own opportunities and its own limitations. It calls for a popular treatment of the subject, and so allows the introduction of a good deal of lighter matter on the one hand, and, on the other, forbids the introduction of much that would be indispensable in a technical treatise. Considering these limitations, and barring the all too numerous slips in very various matters of minor detail, the book is most cordially to be commended to all who value the fruits of a direct and wide and deep study of the sources guided by a sober-minded and intelligent sympathy.

CHARLES R. LANMAN.

History of Christian Doctrine. By GEORGE PARK FISHER, D. D., LL. D., Professor of Ecclesiastical History in Yale University. [International Theological Library.] (New York: Charles Scribner's Sons. 1896. Pp. xv, 583.)

THE first question that arises respecting this work is as to the appropriateness of the title. It purports to be a history of Christian doctrine,